THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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PHILIPPIANS, i. 27, 28.

"Stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of GOD."

CHILD of GOD, let nought confound thee,
Wear thy panoply of light;
Gird thy heavenly armor round thee,
Fight the good and glorious fight;
Standing firm, or pressing onward,
Strong in thy Redeemer's might.

Look to CHRIST; he will direct thee
When and where thine arms to wield;
He will guide thee and protect thee;
JESUS is both sun and shield.
Follow thy victorious Leader,
Keep thy station in the field.

Let his eye with joy inspire thee,
See it ever on thee rest;
Let his voice with ardor fire thee,
Wear his name upon thy breast;
Till the heights of Zion gaining,
Thou art in his presence blest.

There will He in triumph raise thee,
Crown'd with joy and victory;
O how will the sight amaze thee!
Of GOD's cloudless majesty,
Where his beams of light and glory
Shine, and shine eternally.

Child of GOD, let nought affright thee;
All that is, thy LORD obeys;
To his cross by faith unite thee,
Where he points, thy standard raise.
Go from conquering to conquer,
Thine salvation—His the praise.

Friendly Visitor.

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON XXXVI.

Of the Officiating of Persons not Ministers of this Church.

[Former Canons on this subject were the fifth of 1792—Journals, p. 129; and the thirty-fifth of 1808—Journals, p. 340.]

No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a Minister thereof to the Minister, or, in case of vacancy or absence, to the Churchwardens, Vestrymen, or Trustees of the congregation.

CANON XXXVII.

Of Offences for which Ministers shall be Tried and Punished.

[Former Canons on this subject were the thirteenth of 1789—Journals, p. 97; the first of 1801—Journals, p. 207; the twenty-sixth of 1808—Journals, p. 336; and the second of 1829.]

SECT. 1. Every Minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the Constitution or Canons of this Church, or of the Diocese to which he belongs: and on being found guilty, he shall be admonished, suspended, or degraded, according to the Canons of the Diocese in which the trial takes place, until otherwise provided for by the General Convention.

SECT. 2. If any Minister of this Church shall be accused, by public rumor, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, the Clerical Members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumor. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective constitutions or canons.

CANON XXXVIII.

Of a Minister declaring that he will no longer be a Minister of this Church.

[Former Canons on this subject were the second of 1817—the seventh of 1820; and the third of 1829.]

If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring, has been displaced from the ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese wherein there is no Bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

CANON XXXIX.

Of Degradation from the Ministry, and of publishing the Sentence thereof.

[Former Canons on this subject were the third of 1792—Journals, p. 128; and the twenty-seventh of 1808—Journals, p. 337.]

SECT. 1. When any Minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same. Deposition, displacing, and all like expressions, are the same as degradation. No degraded Minister shall be restored to the ministry.

SECT. 2. Whenever a Clergyman shall be degraded, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all Bishops of this Church, and where there is no Bishop, to the Standing Committee.

CANON XL.

Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.

[Former Canons on this subject were the second of 1792—Journals, p. 128; and the twenty-eighth of 1808—Journals, p. 337.]

SECT. 1. If a Clergyman of the Church, in any Diocese within this Union, shall, in any other Diocese, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee, shall give notice thereof to the ecclesiastical authority of the Diocese to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

SECT. 2. If a Clergyman shall come temporarily into any Diocese under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons, or otherwise, or if any Clergyman while sojourning in any Diocese shall misbehave in any of these respects, the Bishop, upon probable cause, may admonish such Clergyman, and forbid him to officiate in the said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall he give to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first-named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial.

CANON XLI.

Of the due Celebration of Sundays.

[Former Canons on this subject were the fourteenth of 1789—Journals, p. 97; and the thirty-ninth of 1808—Journals, p. 341.]

All persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of GOD read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XLII.

Of Crimes and Scandals to be Censured.

[Former Canons on this subject were the twelfth of 1789—Journals, p. 97; the twenty-fifth of 1808—Journals, p. 336; and the third of 1817.]

SECT. 1. If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy Communion agreeably to the rubric.

SECT. 2. There being the provision in the second rubric before the communion service, requiring that every Minister repelling from the Communion shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is, the Bishop, it shall not be his duty to institute an inquiry, unless there be a complaint made to him in writing by the repelled party. But on receiving complaint, it shall be the duty of the Bishop, unless he think fit to restore him from the insufficiency of the cause assigned by the Minister, to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the Minister, shall be a sufficient presentation of the party repelled.

SECT. 3. In the case of great heinousness of offence on the part of members of this Church, they may be proceeded against, to the depriving them of all privileges of Church membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different State Conventions.

CANON XLIII.

Of a Congregation in any Diocese uniting with any other Diocese.

[Former Canons on this subject, were the eighth of 1795—Journals, p. 156; the thirty-seventh of 1808—Journals, p. 341; the first of 1817; and the second of 1820.]

Whereas a question may arise, whether a congregation within the Diocese of any Bishop, or within any Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese, it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the Diocese, within the limits of which they dwell, or within which there is seated a church to which they belong. And no Clergyman having a parish or cure in more than one Diocese, shall have a seat in the Convention of any Diocese other than that in which he resides.

CANON XLIV.

Of the Mode of publishing Authorized Editions of the Standard Bible of this Church.

[The former Canon on this subject was the second of 1823.]

The Bishop of this Church in any Diocese, or where there is no Bishop, the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

CANON XLV.

Of the Use of the Book of Common Prayer.

[Former Canons on this subject were the tenth of 1789—Journals, p. 96; and the thirty-fourth of 1808—Journals, p. 340.]

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XLVI.

Of the Mode of publishing Authorized Editions of the Book of Common Prayer, &c.

[Former Canons on this subject were the third of 1801—Journals, p. 208; the forty-third of 1808—Journals, p. 343; and the Canon of 1821.]

SECT. 1. The Bishop of this Church in any Diocese, or, where there is no Bishop, the Standing Committee are authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Common Prayer Book, the Articles, Offices, and Metre Psalms and Hymns, by some standard book, and a certificate of their having been so compared and corrected, shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

SECT. 2. The duodecimo edition of the Common Prayer Book, Articles, Offices, Metre Psalms and Hymns, published by the New-York Protestant Episcopal Press in 1832, is hereby established as the standard, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons, as the Bishop or Standing Committee may appoint for superintending any publication.*

CANON XLVII.

Of Forms of Prayer or Thanksgiving for Extraordinary Occasions.

[Former Canons on this subject were the ninth of 1795—Journals, p. 156; and the thirty-eighth of 1808—Journals, p. 341.]

The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses, or other places within the bounds of this Church, in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any Diocese. The Bishop in each Diocese may also compose forms of prayer to be used before legislative and other public bodies.

CANON XLVIII.

Of a List of the Ministers of this Church.

[Former Canons on this subject were the sixteenth of 1789—Journals, p. 98; the first of 1792—Journals, p. 128; and the forty-first of 1808—Journals, p. 342.]

SECT. 1. The Secretary of the House of Clerical and Lay Deputies shall keep a register of all the Clergy of this Church, whose names shall be delivered to him, in the following manner; *that is to say*, Every Bishop of this Church, or, where there is no Bishop, the Standing Committee of the Diocese, shall, at the time of every General Convention, deliver, or cause to be delivered, to the said Secretary, a list of the names of all the Ministers of this Church in their proper Diocese, annexing the names of their respective cures, or of their stations in any colleges or other seminaries of learning; or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the General Convention.

SECT. 2. And further, it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized Ministers of this Church.

CANON XLIX.

Of the Mode of calling Special Meetings of the General Convention.

[Former Canons on this subject were the first of 1799—Journals, p. 186; and the forty-second of 1808—Journals, p. 342.]

SECT. 1. The right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention; provided that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

SECT. 2. The place of holding any special convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances shall render a meeting at such a place unsafe; in which case the presiding Bishop may appoint some other place.

SECT. 3. The deputies elected to the preceding General Convention shall be deputies at such special convention, unless in those cases in which other deputies shall be chosen in the meantime by any of the Diocesan Conventions, and then such other deputies shall represent, in the special convention, the Church of the Diocese in which they have been chosen.

CANON L.

Of the Mode of transmitting Notice of all Matters submitted by the General Convention to the Consideration of the Diocesan Conventions.

[The former Canon on this subject was the forty-fourth of 1808—Journals, p. 343.]

It shall be the duty of the Secretary of the House of Clerical and Lay Deputies, whenever any alteration of the constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Conventions, to give a particular notice thereof to the ecclesiastical authority of this Church in every Diocese.

CANON LI.

Of the Mode of securing an Accurate View of the State of the Church from time to time.

[Former Canons on this subject were the eleventh of 1804—Journals, p. 239; the forty-fifth of 1808—Journals, p. 343; the third of 1814—Journals, p. 345; and the first and third of 1820.]

SECT. 1. As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this Church shall present or cause to be delivered, on or before the first day of every annual convention, to the Bishop of the Diocese, or, where there is no Bishop, to the President of the Convention, a statement of the number of baptisms, confirmations, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same; and these parochial reports, or such parts of them as the Bishop shall think fit, shall be read and entered on the journals of the Convention.

SECT. 2. At every annual Diocesan Convention, the Bishop shall deliver an address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese: which address shall be inserted on the journals.

SECT. 3. At every General Convention, the journals of the different Diocesan Conventions since the last General Convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. A Committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request that they will draw up, and cause to be published, a pastoral letter to the members of the Church. And it is hereby made the duty of every Clergyman having a pastoral charge, when any such letter is published, to read the said pastoral letter to his congregation on some occasion of public worship.

SECT. 4. It shall be the duty of the Secretary of the Convention of every Diocese, or of the person or persons with whom the journals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this Canon.

SECT. 5. It is recommended that the ecclesiastical authority of the Church in every Diocese, prepare a condensed report and a tabular view of the state of the Church in their Diocese, previously to the meeting of every General Convention, for the purpose of aiding the Committee on the state of the Church, appointed by the House of Clerical and Lay Deputies, in drafting their report.

CANON LII.

Of the Alms and Contributions at the Holy Communion.

[The former Canon on this subject was the first of 1814—Journals, p. 344.]

The alms and contributions at the administration of the holy Communion, shall be deposited with the Minister of the parish, or with such church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit.

CANON LIII.

Of the Requisites of a Quorum.

In all cases in which a Canon directs a duty to be performed, or a power to be exercised, by a Standing Committee, or by the Clerical Members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum: and a majority of the quorum so convened, shall be competent to act, unless the contrary is expressly required by the Canon.

CANON LIV.

Of defraying the Expenses of the General Convention.

In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Secretary of the House of Clerical and Lay Deputies, at each meeting of said Convention, seventy-five cents for each Clergyman within said Diocese.

CANON LV.

Of the Trustees of the General Theological Seminary.

It shall be the duty of the Secretary of the Convention of every Diocese to forward to the House of Clerical and Lay Deputies, at every General Convention, a certificate, stating the exact number of Clergymen in the Diocese, and the amount of funds paid, or secured to be paid therein, to the General Theological Seminary, and also the nomination by the Diocese of a Trustee or Trustees for said Seminary, and without such certificate the nomination shall not be confirmed.

CANON LVI.

Repealing former Canons.

All former Canons of this Convention not included in these Canons, are hereby repealed.

Done in General Convention, in the city of New-York, October, 1832.

By Order of the House of Bishops.

WILLIAM WHITE, D. D.,
Presiding Bishop.

Attested, BIRD WILSON, D. D.,
Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM E. WYATT, D. D.,
President.

Attested, HENRY ANTHON, D. D.,
Secretary.

* The following resolution was ordered to accompany this Canon:—

Resolved, By the two Houses of Convention, that it be recommended to every future Convention to appoint a joint Committee, to whom there may be communicated all errors, if any, in editions of the Bible printed under the operation of a certain Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the joint Committee.

* The following resolutions were ordered to accompany this Canon:—

Resolved,—That the French translation of the Book of Common Prayer, and the Articles of Religion, printed in New-York, by T. & J. Swords, in the year 1831, be, and the same hereby is, declared to be the Liturgy which may be used by any minister of this Church, who may officiate in a congregation to whom the French language is familiar; and that the edition of the Book of Common Prayer in the French language, printed in 1831 by the Messrs. T. & J. Swords, of New-York, be, and the same hereby is, established as the standard book, whereby all future editions of the Book of Common Prayer and Articles, in the French language, shall be compared and corrected.

Resolved, That the provisions of the forty-sixth of the Canons passed by this Convention, except as far as the said Canon establishes standard books, shall be applied to the publication of all future editions of the Book of Common Prayer and Articles in the French language.

BIBLICAL.

COMPARATIVE VIEW OF THE FOUR GOSPELS.

WE extract the following table, for comprehensiveness and discriminative accuracy superior to any we have seen, from an able article on "Greswell's Harmony of the Gospels" in the last Eclectic Review.

ST. MATTHEW'S GOSPEL. Written about A. D. 42.	ST. MARK'S GOSPEL. Written about A. D. 54.	ST. LUKE'S GOSPEL. Written about A. D. 60.	ST. JOHN'S GOSPEL. Written about A. D. 97.
In Palestine, for the use of Jewish believers. Originally in Syro-Chaldee. Translated, probably, by Mark (or James,) about A. D. 54.	At Rome (or Alexandria,) for the use of foreign Jews and Gentile converts. The writer, a native Jew, intimately acquainted with the topography and idioms of Palestine.	Place uncertain: probably Achaia. The writer a Gentile, the companion of St. Paul; supposed to have been a native of Antioch, by profession a physician.	At Ephesus. The Apostle, a Galilean Jew, the disciple whom JESUS loved. Written for the Church Catholic.
Style of Translator Hebraistic Greek; closely resembling St. Mark's.	*Style*, a Hebraistic Greek.	Style, the purest Greek of the sacred writers; copious and flowing.	Style, Hebraistic Greek, but more fluent and facile than that of Mark.
Purpose and scope. To establish the legal genealogy of our LORD as the *heir* of David;—to vindicate from *Jewish* cavils the circumstances of his birth and despised condition;—to show the entire correspondence of every part of his character, conduct, circumstances, and sufferings, to the predictions of the Jewish Scriptures;—to exhibit specimens of his preaching and doctrine;—in a word, to establish his divine authority as greater than Moses, and the evidence of his being Messiah.	—To give a brief outline of the leading facts and characteristic features of our LORD's public ministry in Galilee; omitting such allusions and passages as would exclusively interest the Jews, and adding explanatory phrases and circumstances for the information of Gentile Christians. The miracles of our LORD are more prominently adduced, than his character as a teacher, and the correspondence between the facts and the predictions.	—To give an authentic and orderly relation of the facts believed among Christians; commencing with the parentage and birth of our LORD's forerunner; and carrying on the historical account with chronological exactness to the Ascension.	—To prove that JESUS is the Son of GOD, that believers may have life through his name: in confutation of Gnostic heresies. To furnish additional particulars of our LORD's public teaching and more private intercourse with his disciples; and to illustrate the events recorded by the other Evangelists. To portray the moral glory of the Saviour's character. "*Priores illi corpus in medium proferunt; Johannes vero animam.*"
Characteristics: Extreme conciseness in noticing facts. Frequent appeal to Old Testament prophecies and precedents. The fullest report of our LORD's discourses.	Conciseness and exactness, yet more circumstantial and specific in many parts of the narrative than St. Matthew.—More exact arrangement of facts. Omission of the discourses. Frequent Latinisms.	Historical accuracy and exactness in the record of events. More of artificial order and classification of subject. Specification of circumstances of general and political interest. Supplemental relations.	Perspicuity and pathos of style. Biographical minuteness. Supplemental character of the narrative. Copious specimens of our LORD's *argumentative* discourses. Constant reference to his character as the Son of GOD.
Contents: Genealogy of JESUS. Miraculous birth.—Visit of the Magi. Massacre at Bethlehem. Flight into Egypt. Public appearance of the Forerunner. Baptism and probationary temptation of our LORD. His public ministry from the time of his return to Galilee after the imprisonment of John, at which time this Evangelist's acquaintance with the LORD commenced. Betrayal, trial, and crucifixion of JESUS. Resurrection, and public appearance in Galilee.	Precursive ministry of John. Baptism of our LORD. Public ministry of CHRIST in Galilee from the imprisonment of John. Events of the Passion-week. The crucifixion. Resurrection. Manifestation. Ascension.	Circumstances relating to the birth of John the Baptist. The annunciation. The nativity. The circumcision.—Early life of our LORD. Date of John's ministry; his preaching, testimony to CHRIST, and imprisonment. Baptism of our LORD; his age at the commencement of his ministry; lineal descent from David by his mother. Temptation.—Public ministry of our LORD in Galilee, and in Judea.—Transactions at Jerusalem during the Passion-week. Particulars of the crucifixion, resurrection, manifestation, and ascension.	Proem, testifying the preexistence and deity of the Word who was made flesh. Confession and testimony of John the Baptist. Transactions which intervened between the temptation and our LORD's public ministry on the imprisonment of John. Visit to Jerusalem and discourse with the Jews there. Discourse occasioned by the miracle of the loaves at Capernaum. Second visit to Jerusalem; discourses and miracles there. Third visit, to raise Lazarus. Final return to Jerusalem. Valedictory discourse with the disciples. Last prayer. Trial. Crucifixion. Resurrection. Manifestations.

MISCELLANY.

"PONDER THE PATH OF THY FEET."—*Prov.*

THE following extract from the German of Fichte, suggests some important practical points, although it might well bear an infidel interpretation.

"Such is the condition in which we find ourselves placed, that no one can labor for himself, without, at the same time, laboring for all others, or labor for others without favoring his own interest, the increasing welfare of each being the increasing welfare of all. This view cheers and elevates our spirits while we consider the perfect harmony that reigns in the midst of endless variety. For each to consider himself a member of the great connexion that embraces the family of man, adds much to his feeling of interest in being. Our feeling of dignity and strength receives new life, when we reflect, as each one may: 'My own existence is not useless, I am a necessary member of the great chain, which extends from the waking up of the first man upon earth to the full consciousness of his existence, to the remotest point of eternity. All that was ever great and wise among men, those benefactors of the human race whose names are signalized in the history of the world, and the still greater number whose deeds only remain, have promoted for me: I am come into their harvest, and upon the earth which they trod, I follow their footsteps that blessings every where spread. I can take up, as soon as I will, the sublime task which they had imposed upon themselves, the effort always to make our common race wiser and happier: I can build on where they must cease: I can bring nearer its completion the magnificent temple which they must leave unfinished. Oh, highest of all thoughts, if I undertake that sublime task which I can never finish, I am still as sure of its completion as of my own destiny to begin it—what I commence shall never cease to go forward, and hence I shall never cease to be. What we are accustomed to call death cannot break off my work, it will be finished; no limit then is fixed to my existence—I am eternal. I have drawn immortality upon myself by the undertaking of my great task, (viz. the task of accomplishing good for mankind.) I raise my head boldly before the threatening mountain, the roaring cataract, the dashing clouds swimming in a sea of fire, and proclaim, I am eternal, I defy your power. Rush down upon me, all ye powers of nature—thou earth, and heaven, mingle yourselves with commotion, ye elements foam and rage and crush in fearful conflict the last particle of my earthly body—my will with its firm plan shall rise bold and triumphant over the ruins of the universe; for I have entered upon my destination and am more fixed than all ye—my designed work is eternal, and with it I too am eternal.'"

If the author of this extract intended to say that man is immortal *only* in his deeds, the Christian will of course dissent; but if we interpret his language in the better sense of which it seems capable, we find here a most thrilling motive to beneficent action. The writer having considered this topic in a former essay will not repeat the observations there made, but inquire how far can we suppose even intelligent Christians accustomed to view this topic in its proper light as a directory of practice? How many are accustomed to inquire at the commencement of each new work, Is this an undertaking that I could wish to see carried on through eternity? While engaged in this employment, I shall doubtless exercise some influence upon my fellow-men—will it be such as I could wish continued for ever? In many cases these questions may not admit a ready answer, which, of course, will make the expediency of a proposed undertaking doubtful. This may properly lead to an examination of revealed truth to ascertain whether inspiration has thrown any light upon the doubtful question. If *it* be found to condemn the *principle* that must influence us in our proposed undertaking, we may be quite sure that its final tendency will be such as we can never wish

to promote. For example, an individual hesitates as to the expediency of traffic in ardent spirits. He *knows* that this traffic does no good except to the dealer, but may think it essential to his own pecuniary advantage, possibly to the maintenance of his family. Now the Scriptures allow no man to prefer his own good to that of his fellow-men, when either must be sacrificed. No one can love his neighbor as himself, and yet seek to promote his own interest at his neighbor's expense. The case in question is therefore a clear one, the doubter may be satisfied that the work proposed is not such as he would wish the beginning of an endless train of effects, for what he himself must be responsible.

Views like those of Fichte suggest the obvious reflection, *it is a fearful thing to live.* In the estimation of man it is a fearful thing to die, but in reality is far less so than to live. In the former case we pay the common debt of nature without encountering, in the event itself, any responsibility; in the latter we cannot throw off a burden of responsibility sufficient for an angel's powers. While living, each individual is at every moment responsible for the welfare, not only of an immortal spirit, not only of those with whom he stands nearly connected, but for the welfare of the whole system to which he belongs. Evil in any part of that system, is evil in the whole, just as a single disordered point in the human system is an evil endured by the whole man. When committing the slightest act of sin, no one can say whether it may not finally ruin thousands or millions of his fellow-men. The slightest beneficent deed, or even most private holy action, may confer an incalculable amount of good upon unborn myriads. How surprising is it that we fear so little the commission of sin—that we desire with so little earnestness to be found in the ways of holiness! Can we not rouse ourselves from spiritual slumber—can we not waken to behold things as they are, and find strength to live as reason and the word of God demand? Our carelessness in regard to the truths of the spiritual world will never erase those truths, our cherished weakness never excuse our continued follies.

Episc. Recorder.

COMMUNICATIONS.

For the Churchman.

The General Agent of the "Domestic and Foreign Missionary Society" of the Church, begs leave to submit for the consideration of all who feel interested in the subject, the following explanation of the plan by which he proposes to increase the resources not only of the society with the prosperity of which he is immediately charged, but also of all the other institutions of the Church.

It is proposed that an association shall be formed in each parish in the United States, not auxiliary to any one of the institutions of the Church, but in fact auxiliary to them all; under the general and comprehensive title of "a Protestant Episcopal Association for the Promotion of Christianity."

Every member of a congregation shall be solicited to contribute something to be applied to the spread of the Gospel.

Both the general and the diocesan institutions of the Church, which the association wish to patronize, shall be enumerated in the constitution; and each subscriber, will be at liberty to say to the aid of which of those institutions his money shall at any time be applied.

All contributions made by the members of a congregation, where this association is formed, shall pass through its treasury, to the particular institution intended to be assisted.

Funds not appropriated by the donors, may be disposed of by the executive officers of the association to either of the institutions specified in the constitution, in such proportions as they may deem expedient.

Periodical meetings of the association *may* be held, for the purpose of diffusing religious intelligence, and of exciting in the members a greater interest and zeal in the objects of the association.

The *advantages* of the above plan are numerous.

I. It will bring distinctly before the Church, the solemn duty which has been devolved upon her by her divine Head, in the commission—"Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

II. It will sustain the character of the Church, which has called upon her *ministers* and *members*, to aid her in the effort which she has resolved to put forth for the advancement of Christ's kingdom.

III. It will afford to every member of the Church, an opportunity to do something for the support of those institutions which she has formed—and by *concerted associated* action to accomplish far more than could possibly be accomplished by individual exertion. The advantages and efficiency of *associated* over *individual* effort, have been abundantly illustrated within the last thirty or forty years.

IV. By the proposed plan there will be a great *saving of time and labor* to those persons who are accustomed to take an active part in the operations of a parish. Several associations for different objects must needs have several sets of managers; and several times of meeting for the transaction of the business of each. This will be greatly simplified, when all the objects are embraced in one organization.

V. By this plan, all disputes arising out of differences of opinion respecting the relative importance of the several objects presented for their patronage, to the members of a congregation, may be avoided, without retarding their most zealous efforts.

VI. Another advantage of the plan is, that it extends the privilege of contributing to the support of the several institutions of the Church, over the whole Church; so that it will no longer be confined to a few of the more wealthy and liberal members of a parish.

VII. By this plan each individual member of the Church, when he becomes a contributor to any of its institutions; will feel himself to be *identified* with the whole Church, and take an interest in its prosperity.

VIII. If the plan can be carried out in practice, it will bring the whole Church under the action of the principle of associated influence. Individuals will influence other individuals, until all in a congregation who are capable of being acted upon by the moral force of a holy example, will be brought to act together. After the same manner, churches will act upon churches, and dioceses upon dioceses, until the whole Church shall be roused into obedient, wholesome, vigorous exertion.

IX. The plan is well designed to cultivate the grace of Christian benevolence, in the heart of every member of the Church. The way to grow in any grace, is to perform habitually the corresponding acts. The plan affords to all, both old and young, rich and poor, an opportunity to perform the acts of Christian benevolence, and the grace of benevolence will be thereby cherished and strengthened.

X. The amount of contributions to the several institutions of the Church, will by this plan be greatly increased, and thereby the greater amount of good can be done. In the few instances in which similar associations have been formed in our churches, the contributions have been increased *two, three, four*, and *five* fold.

XI. When this plan shall be adopted in any congregation, it will tend to increase a common acquaintance among the members, and excite a mutual interest in the prosperity of the Church. The plan proposes that the members of the association shall meet together monthly or quarterly, for the purposes of giving and receiving intelligence of what is doing by the Church, and of affording to the members an opportunity of conversing together upon the subject.

XII. The plan is further well calculated to promote personal piety in the hearts of all who associate together, and to improve the spiritual condition of a Church. The Saviour's rule in dispensing his blessings is—"He that watereth others, shall be watered himself." "I will bless thee, and thou shalt be a blessing." "He that hath pity on the poor, lendeth to the Lord; and look, what he layeth out, it shall be paid him again."

XIII. By this plan, the amount contributed by any particular congregation, to the institutions of the Church, can be ascertained at any time, and at the end of each year. The Church can know how much has been given within that period, and whether the amount comes up to the measure of ability which God has given.

XIV. Each contributor according to this plan, will know precisely to what object his money is applied, and will always have the disposition of his funds, in his own power.

XV. The influence of what is done by an individual is not confined to the immediate circle in which he moves, but being reported over the whole Church, may excite others who are remote, to go and do likewise.

XVI. The simplicity of the plan is another great recommendation of it; while it is so comprehensive, as to include the whole Church, and the prosperity of all the institutions of the Church.

XVII. Lastly, It is a plan which, when put in operation, will present the Protestant Episcopal Church in the United States, in the attitude of obedience to the command of Jesus Christ, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This command was originally addressed to the apostles; and devolves by its very nature, and by the promise of the Saviour, upon their successors, the Bishops, *directly*; and *indirectly* upon all the other ministers and members of the Church. The command implies the putting forth of the best energies of the Church, for the building up of her waste places, and the extending of a preached Gospel, with the administration of the sacraments, according to Christ's ordinance, to those who are destitute. The Church in her conventional capacity has assumed this attitude. It only remains that her ministers and people shall fulfil her high and holy design.

The General Agent will be extremely happy to give any further information that may be desired by the Clergy, or the members of the Episcopal Church, either in person or by letter. Communications addressed to him at No. 13 John-street, New-York, will be promptly attended to.

March 13th, 1833.

For the Churchman.

MISSIONARY MEETING.

The Missionary meeting which was announced in all the Episcopal churches in the city on the 2d Sunday in Lent, was held on Thursday the 7th instant, at Christ Church, Anthony-street. The Bishop of the Diocese took the chair a few minutes after 7 o'clock, and immediately after commenced the exercises of the evening by performing a suitable devotional service.

After prayers the general Agent of the "Domestic and Foreign Missionary Society" gave a brief history of the rise, formation, principles, condition, and prospects of that Institution; and concluded by an explanation of the plan by which he hopes to be able very materially to promote the prosperity of all the institutions of the Church, both general and diocesan. A sketch of which explanation is herewith submitted for publication.

The 1st resolution was offered by the Rev. Mr. Eastburn and seconded by the Rev. Dr. Lyell. It was as follows:

"*Resolved*, That the view of the claims of the 'Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States,' to the patronage of the Church; as contained in the letter of instructions, addressed by the Right Rev. Bishop White to the general Agent of the Society; and also in the letter of the Bishop of New-York to his Diocese; is entirely concurred in by the members of this meeting, and it is their sincere hope, that the objects therein so earnestly recommended may receive the cordial support of Episcopalians in this State."

The second resolution was offered by the Rev. Dr. Wainwright, and seconded by the Rev. Mr. Jackson.

"*Resolved*, That the proposed plan of the general Agent of the 'Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States,' to aid the funds of that society, and at the same time to benefit the other institutions of the Church, meet with the entire approbation of this meeting."

The third resolution was offered by the Rev. Dr. Milnor. It was as follows:

"*Resolved*, That in the opinion of the clergy and laity of the Church composing this meeting, it devolves peculiarly upon New-York at the present time to see that the Green Bay Mission be effectually relieved, and placed on a footing of permanent success."

The fourth and last resolution was offered by the Right Rev. Bishop McIlvaine, and was in the following words:

"*Resolved*, That inasmuch as there are many Episcopalians residing in the Western, North-western, and South-western parts of the United States, who are destitute of a preached Gospel, and the sacraments of the Church; and multitudes of others, who by the divine blessing upon the labors of faithful Missionaries may be gathered into the fold of Christ: it would seem to be a prominent duty of the more highly favored members of the Church, to enable the 'Domestic and Foreign Missionary Society' to send out laborers into that region."

Addresses were made by the Right Rev. Bishop McIlvaine, and by Drs. Lyell, Milnor, and Wainwright, and by the Rev. Mr. Eastburn. The speakers and the hearers appeared to be of one mind and of one heart. No objection was started to any part of the resolutions, and it was particularly expressed as the wish of the mover of the second resolution that it might be stated in the minutes of the proceedings, that it passed unanimously.

If the same spirit which presided over this meeting will graciously influence the hearts and minds of Episcopalians throughout the United States, it will then appear that the way of the Lord is prepared among us, and that the time has come for the Church to put forth her best efforts for the propagation of the Gospel at home and abroad. It may be said of Churchmen that they make their appearance late in the Missionary field; but it will also be said, that they come perfectly united among themselves, and determined, with one consent, to abide the result of the controversy which the Lord has with the children of men.

Permit me to express the great satisfaction which I felt in common with many others on reading the editorial remarks contained in the Churchman of last week. I do not advert to them because they speak any new language, but only as an indication of the hearty good feeling which, I doubt not, will find a response in every part of the Church. G. B.

March 13th, 1833.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. III.

"The field is the world."

THE CONDITION OF THE FIELD.—NO. II.

In accordance with the great object of these essays, in accordance with the spirit of their motto, it becomes our duty and pleasure to lay before the readers of "the Churchman," the religious wants of *the world*. We would for a moment turn away our ears from the cries of our own brethren, and listen to those that come from the far off East, and the far off South;—from the desolate dwelling places of the wilderness, and the forsaken islands of the sea. From the waste places of our own land, from almost every point upon its surface, the same heart-rending cry for "help" has come up, enforced by the same appealing motive—"For God's sake, help." But the cry as it comes from other lands is more heart-rending still, as the destitution is infinitely greater. The cry comes from the unaided missionary of the Cross, who has gone forth and planted the banners of the Lord of Hosts, and is now calling upon his fellow Christians to come up to his help. The deep silence that otherwise prevails, is too melancholy a proof of the ignorance and misery that are reigning there. A brief survey of the different parts of the earth, will show sufficient reason why we stand before you at this time, to plead for a perishing world.

If we turn toward the North, the eye meets with those vast Indian hordes whose very numbers are as yet unknown. Occupying an extent of country no less than one half of North America, they are living and dying in all the barbarism of a corrupt and savage nature. No missionary of the Lord Jesus has stood forth in their councils of war to plead the cause of the "Prince of Peace,"—no prayer for pardon and mercy has ever been offered up,—no trust in the merits of a Redeemer's sacrifice ever lighted up the eye of the dying savage. If we turn our eyes toward the South, the prospect is still desolate. South America, with all its great resources and increasing importance, is lying under the curse of the most degraded Popery. Who can contemplate the troubled state of society, produced by the licentiousness of party strife and personal ambition,—who can think of the deplorable ignorance that pervades every class of society,—of the efforts made by those who call themselves the ministers of Jesus to retain the people in the subjection of ignorance and superstition, without offering up his fervent prayers to God for the salvation of this great people? Popery holds the reins of government, and has decidedly forbid the introduction of Protestantism. The Moravians have established one missionary station on the north-east coast,—the London Missionary Society three. With these few exceptions, ignorance, irreligion, and the most grovelling superstition, are holding almost undisputed sway over the whole extent of South America. So then even in our own continent, whether we look upon our own comparatively happy United States,—upon the regions of the North or the South, the sad prospect is still before us;—and in the sense of our own weakness, yet with a consciousness of the immense importance of the work, we are ready to cry out, "O Lord, revive thy work in the midst of the years; in the midst of the years make known." We turn in this review of misery to Africa. Here in a land where primitive Christianity flourished in strength and beauty,—in a land which in better times could number among her children a Cyril and an Augustine; even here we have to record the triumphs of imposture and paganism. The superstition of the false prophet of Mecca has succeeded the religion of Jesus, and the mosque is erected upon the ruins of the Christian temple. Some traces of Christianity still remain on its eastern borders,—they name the name of Christ, but they have lost the life and vigor of the Gospel,—they are sleeping the deep sleep of formality, ignorance and irreligion. But on the West and South and in the interior, the grossest paganism prevails. Given up to the worst vices of which human nature is susceptible,—joining the grossest barbarism with the most debasing idolatry, they show what human nature unaided by the grace of God *may* be. The population of Africa is variously estimated at from 60 to 100 millions. And this vast multitude are going down to the chambers of death with all their sins upon their heads,—and Christendom is looking on as composedly as if these dying men had secured an undisputed right to the inheritance of eternal life; as if they were only exchanging the sorrows of earth for the bliss of heaven. How far God may pardon, man may not presume to tell; but what probability is there that in the daily commission of crimes too dreadful for utterance,—they are acting up to the light of that conscience which God has implanted in their bosoms? And if these men perish, tell us, fellow Christians, tell us, if you can, the amount of that accountability which rests upon *you*, for neglecting the care of their salvation. Christians, we thank God, are doing something;—some of the noblest religious institutions have put forth their hands to this great work. But without the miraculous power of God,—what are a few missionaries among the millions of Africa? They number their converts by the hundreds, and there are but a few even of these; while Paganism and Mahometanism number their millions. What a glorious exertion of Christian love would that be, which should not only re-establish the faith of Christ upon the ruined sites of Carthage and Hippo, but send the glad tidings of salvation from the shores of the Mediterranean, to the shores of the Indian and Atlantic Oceans,—and proclaim upon the plains of Africa, the name of that God, whose power was once manifested so gloriously upon her borders, at the passage of the Red Sea, when "at the blast of his nostrils the waters were gathered together, when the floods stood upright as a heap;" and he made for his people a highway to pass over. Surely a work like this, the deliverance of Africa from spiritual bondage, would be a more glorious work than that which was effected in days of old by the God of Israel.

We pass on in our survey of the religious state of the world to Europe. And here it might be supposed that we would pause to thank God for the light and blessings which He has showered upon this favored land. We do. We thank him for the religious, and civil, and literary advantages which he has so lavishly scattered over it; but we can do no more. We must change the burthen of our song, and lament over privileges slighted, over light neglected, over advantages abused and prostituted. We thank God that in one country at least, (we refer to Great Britain,) religion has built up her battlements in might and beauty, and is sending forth from thence the champions of God, to fight his battles in other lands. But when we turn to the continent, we cannot but weep over the shameful degeneracy from the virtue of former times which prevails in almost every quarter. The mighty barriers which were upreared by the reformers against the waters of corruption, have been swept away by the desolating tide;—and the life, and strength, and treasure which were lavished upon their erection, have all, it would seem, been spent for nought. The places of Luther and Melancthon and Calvin are filled by the enemies of Jesus of Nazareth, and corruptions worse than those which aroused the energies of the servants of God in those trying times,—brood over the land where their very bones are sleeping.

The Rationalism of Germany and the central parts of Europe, which is nothing more nor less than the Deism of England and America, has to an alarming extent usurped the province of true religion; and many who call themselves Christians, yes, and many who have taken upon themselves the most holy vows of ordination, deny the fundamental doctrines of the Gospel. In Russia, the superstition of the Greek Church prevails, which has all the weakness and inconsistency of a decayed form of pure religion. In France, and especially since the revolution of 1830, irreligion prevails to a frightful extent; and a land on which the curse of infidelity has rested ever since the days of her first revolution, seems determined to outvie the nations of the earth in the career of unbelief and profanity. Italy, Spain and Portugal are still under the dominion of Popery, and the monster that endeavored to destroy Protestantism in its giant childhood, has wound itself around the government and religion of the south of Europe and is moment after moment crushing the energy and intellect of three nations which might be independent and happy. Such is the state of Europe. We have not time or place to dwell upon the melancholy picture—enough has been said to show that "the field is the world." Z.

BITS. NO. III.

"Gather up the fragments, that nothing be lost."

Our Saviour Jesus Christ.

Did you ever meet, my good friend, with a square *bit* of an old book, called "Jus Divinum Ministerii Evangelici;" which is, in the vernacular, "The Divine Right of the Gospel Ministry?" After much trial, I succeeded some time since, in getting a copy, and it is full, I assure you, of very queer *bits*. Premising that it is "Published by the Provincial Assembly of London," and is authenticated at the close (Anno 1653) by the names of Roger Drake, *Moderator*, with two others as *Assessors*, and two others as *Scribes*, I shall give you one token, as a certain man drew a bow, at a venture.—"We argue from that well known text, Rom. x. 15, *And how shall they preach except they be sent?* This is set down by way of interrogation, *ut oratio sit penetrantior*, saith Pareus. The prohibition is made more *emphatical* by the interrogation, and the form of expression makes it *morally* impossible to preach without mission. The Apostle useth a fourfold gradation,—*How shall they call upon Him in whom they have not believed? How shall they believe on Him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?* The last link of the chain is of equal truth with the former. He that breaks this last link, breaks this golden chain of the Apostle, and sins against God. Beside this last link is an eternal truth. The Apostle scrueth up the necessity of mission as high as the necessity of preaching; and if one be perpetual, the other must be so also. Now from all this we gather, 1. *That mission is essential to the constitution of a minister.* The Apostle doth not say, How shall they preach except they be *gifted?* (though this be true;) but how shall they preach *except they be sent?*——3." (I omit the second inference.) "*That there is a necessity of a constant and perpetual mission.* If faith depends upon hearing, hearing upon preaching, preaching upon mission, then if faith be necessary in all ages of the world, mission is also necessary. A person may be *prædo*, (a robber,) but he cannot be *præco* (a herald) without mission: and whatsoever may be done in some few extraordinary cases where regular mission cannot be had, yet to run without sending, and *to leap over the wall where God hath opened a door*, is as high presumption in divinity, as it is in the civil state to break open a house without human authority. To this it is replied, that this sending is meant of sending by the election of the people. *Answer.* This cannot be; for the people are the parties to whom the preachers are sent. Ministers are sent *to*, not *by* the people. The same party cannot be the persons sending, and the persons sent unto. An ambassador is not sent by the state to whom he brings his embassie, but by the state which gave him his commission."

From a boy, I was an admirer of Gilpin's "Forest Scenery." Had I not been, I must have been attracted by the following touching memorial of its amiable author:—"In a quiet mansion beneath this stone, secured from the afflictions, and still more dangerous enjoyments of life, lie the remains of William Gilpin, sometime Vicar of this parish, together with those of Mary his wife. After *living above fifty years in happy union*, they hope to be united in God's due time, through the atonement of the blessed Redeemer for their repented transgressions, to a state of joyful immortality. Then it will be a new joy to meet several of their good neighbors, who now lie scattered in these sacred precincts around them.—She died April 5, 1804, at the age of 80. He died July 14, 1807, at the age of 82."—The above epitaph, written by himself, is inscribed on a stone in Boldre Church, of which he was Vicar. I know of none more simple, more affectionate, more appropriate.

LINES

Written in the "Amulet" for 1833.

"Behold the Lamb of God, who taketh away the sins of the world."
"Seek, and ye shall find."
"Him that cometh unto me, I will in nowise cast out."

Dearest, could thy husband get
With his blood an "Amulet"
That could charm away thy wo,
From his heart the stream should flow.

But from mortal misery
Such redemption cannot be:
Vain before the Holy God
Oceans full of human blood.

Yet,—let earth and heaven resound!
Such a ransom has been found:
God's atoning Lamb has died;
Jesus has been crucified.

Dearest, let that fountain be
Open'd not in vain for thee:
It alone can soothe, can save;—
Seek, by faith, its blessed wave!

Seek it, sweet one, while you may;
Seek it, while 't is called to-day;
Seek the Lamb for sinners slain,—
None who *seek* shall seek in vain!

Faith, through the darkest cloud, still sees the light; or, though it see not, knows it still is there.

"Lux lucet in tenebris,"—"the light shineth in darkness"—the Waldensian, and the true Christian motto. How sad to think that the sentence must so often be completed—"*and the darkness comprehendeth it not!*" Crucifer.

For the Churchman.

WANT OF MINISTERS.

Your correspondent H. A. has completely refuted the assertions of Clericus, that there is no great need of an increase of ministers to supply the wants of our Church. But I wish that a more satisfactory reply could have been given, in regard to the number of the non-officiating clergy. I do not refer to such, as (without any physical incapacity) have no parochial or missionary charge, charitably presuming that they are but waiting for a suitable employment. While, however, the cry for ministers is so loud and so general, I must be allowed to express my deep regret that so many should be withdrawn from actual service *as ministers*, to fill the offices of Presidents, Professors, and Tutors of colleges, and heads of minor academies of learning. Admitting all such "to have a noble end in view," admitting that they do, in some measure, "contribute toward the spiritual sustenance of the Christian fold," I cannot agree with the conclusion of H. A. (*as a general principle*) "that if a minister labor faithfully in such a sphere, he is still doing his Master's work, when causes of whose sufficiency his own conscience must be the judge, have operated to lead him *to prefer* this employment to the oversight and duties of a parish."

To support my objection, I would first refer to the office of a Christian minister. Does he not at his ordination, profess to be called by the Holy Spirit to the exercise of functions *which no layman may undertake?* Has not the Redeemer given a special commission to his ministers, *to fill offices in his Church, to preach his Gospel*, and *to administer his sacraments?* and shall they be justified *in the neglect of these*, as their ordinary occupation, by the most faithful performance *of other duties* for which they may have a preference? If it be a principle of our Church that no circumstances can justify a layman in obtruding upon the sacred office, surely it is incumbent on those who hold it, not to withhold the exercise of those gifts and talents, *of which they alone are stewards.* I venture to assert that all offices which may be properly filled by *laymen*, must be deemed *secular;* and therefore that with the exception of Professors of Divinity, all those engaged in teaching, whether the higher or lower branches of literature and science, have *a secular*, and not *a sacred* employment; one highly honorable and useful; one that should be filled with men of piety; one having great influence on the rising generation, and therefore of immense importance; but still one *without the sphere of duty*, of a Christian minister. *He* has *another field* assigned to him. What would be thought of a member of the military profession, if when recruits were eagerly sought after, if when an invading army were actually in the field, he were to divest himself of his commission, to cultivate his farm, to give himself up to a peaceful life in the exercise of all those virtues which would *confer honor on a private citizen*, but could not cover the disgrace of a soldier deserting his post.

Not only in colleges, but in every department of life, it were much to be desired, that those having authority and influence, should be men devoted to the Christian cause. And happy is it for the present generation that among the laity are to be found literary and scientific men who are disposed to exercise every means that even a clergyman could (in such cases) employ, to guide youth in the paths of religion and morality while imparting to them the knowledge that is to fit them for the various pursuits of life. In addition to more important considerations I observe, that, if it were not so much the custom to seek *among the clerical order* for professors of languages, of belles lettres, of mathematics, and even of chemistry, there would be a much greater incitement to the youth of this country to pursue literature as a profession, with the prospect of obtaining a pleasing and very useful occupation in this department. And we might hereafter see many from among this class, become ministers of the Gospel, instead of the latter changing *their pursuit for one of lower importance.*

I only add in conclusion, that my remarks are not intended in the slightest degree to criminate those ministers who are now filling the situation that I object to as secular; to their own consciences, to the judgment of our common Master, I leave the consideration of the peculiar circumstances which may render their cases *just exceptions.* I argue simply on the general principle, and from a sincere desire that their example may not afford a sanction to others differently situated. I shall be glad if these *hints* lead to such an able discussion of this important topic, as may result in promoting the true interest of the Church of our Redeemer.

A Layman.

For the Churchman.

What is the difference between a "Guide to Confirmation," and "The Candidate for Confirmation Instructed?"

Mr. Editor,—The Rev. Dr. Tyng, I perceive in your last paper, assigns as a chief reason for publishing his work on Confirmation—the great need of such a guide. "All other works, so far as he knows," he observes, "are too limited and general in their instructions for the guidance of candidates." And he proceeds to point out a great difference "between his own treatise and those of Archbishop Secker, Bishops Dehon, Ravenscroft and Meade, and Dr. Henshaw." It is somewhat singular that the Reverend author should have so entirely overlooked Bishop Hobart's work upon this subject: "The Candidate for Confirmation Instructed," &c. This work "presents the ordinance as a personal and individual matter," is in high repute, and has proved to very many, it is believed, an instrument of the Lord's blessing and favor. Not having examined Dr. Tyng's work, for ought I know it may possess as strong claims to confidence. I should be sorry, however, to see a new Guide *jostle* an old and approved Candidate.

An Old Fashioned Churchman.

THE CHURCHMAN.
SATURDAY, MARCH 16, 1833.

Appointments by the Bishop for Confirmation.—March 17th, St. Mark's Church: March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

The following document is now in a course of circulation among the Clergy of this Diocese.

EXTRACT

From the Journal of the Forty-seventh Convention of the Diocese of New-York, held October, 1832.

"The report of the committee to whom was referred so much of the Bishop's address as related to the subject of collections for the General Theological Seminary was then called up, and the resolutions therein recommended, adopted, after amendment, as follows:

"*Resolved*, That this Convention regard with deep interest the claims of the General Theological Seminary, in the existing exigence of its affairs, alluded to in the address of the Bishop, and presented in its particulars to the members of this body individually by the circular of the Bishop there recognised; and that it is expedient that the subject be brought actually before every congregation in the Diocese.

"*Resolved*, That for this purpose clergymen shall, as long as the deficiency in the funds of the Seminary may exist, be annually appointed by the Bishop, with specific districts, to act as agents for the purpose of collecting funds to meet the said deficiency; and that such agents report annually to the Treasurer of the Seminary,

on or before the first of May in each year, and remit to him the sums collected, without other deduction for their services than the necessary travelling expenses.

"The blank in the second resolution was filled with the word '*six*.'"

Agreeably to the above resolutions, I appoint the following clergymen as agents in the districts attached to their names respectively: viz.

1. For the district composed of the city of New-York, Long-Island, and Staten-Island, the Rev. John McVickar, D.D., of New-York.

2. For the district composed of the counties of Westchester, Putnam, Orange, Sullivan, Dutchess, Ulster, Columbia, and Greene, the Rev. Samuel R. Johnson, of Hyde Park.

3. For the district composed of the counties of Albany, Rensselaer, Schenectady, Montgomery, Saratoga, and Washington, the Rev.*

4. For the district composed of the counties of Oneida, Madison, Chenango, Broome, Delaware, Otsego, Herkimer, Lewis, Jefferson, St. Lawrence, and Clinton, the Rev.

5. For the district composed of the counties of Monroe, Wayne, Ontario, Livingston, Steuben, Tioga, Tompkins, Cortlandt, Onondaga, Oswego, Cayuga, and Seneca, the Rev.

6. For the district composed of the counties of Erie, Niagara, Orleans, Genesee, Alleghany, Cattaraugus, and Chatauque, the Rev.

And I hereby beg leave earnestly and affectionately to press the good object had in view by the Convention in providing for the above appointments, on the pious and liberal co-operation of my brethren the clergy and laity of this Diocese, which has derived, and is now, and has the fair prospect of permanently, deriving, great good from our General Theological Seminary. In gratitude for the past and present benefits of that Institution, and in aid of its means of continued and increasing usefulness, it is hoped that the Diocese of New-York will render its full share of contribution, to remedy the present serious deficiency in its funds, and to secure for it a competent support, until its treasury is replenished by the payment, agreeably to the terms on which they were left, of the generous legacies of two recently deceased patrons. And this may be done without imposing upon us a burden of any weight. If every parish would do something—they that have much, with proportioned plenteousness, and they that have little, gladly of that little—a sufficient aggregate would be realized, and an immense benefit done to the cause of religion and the Church. And let it be remembered, no particular amount is asked of any parish; but it is left for each to do what it can. It is to be feared that many of the collections required or asked by the Church, are neglected because so little can be done by the delinquent parishes. What would be little, however, in some places, is great liberality in others; and the failure of many little sums, is a great loss to the Church, and a positive injury to her institutions. The doing what a parish can, shows, at least, good feeling toward the Church, and a spirit of devotion to the cause of CHRIST.

The mode in which the contributions now asked shall be raised in the several parishes, whether by congregational collections, or subscriptions, or donations otherwise obtained, must, of course, be left to their respective ministers; each of whom will communicate on the subject with the agent in his particular district; and the agents will consult the clergy as to the best mode of fulfilling their agency in their respective parishes. And I hereby solicit in behalf of the agents, the co-operation of their brethren of the clergy and laity, and all such facilities as they may be able to extend to them in the discharge of their duties.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of N York.

New-York, March 4, 1833.

* This and the following appointments still remain to be filled.

BOOK OF COMMON PRAYER.—We have been requested to insert the following official document.

WHEREAS, an edition of the Book of Common Prayer of the Protestant Episcopal Church, has been published in this city, bearing an imprint in the following words: viz. "New-York, published by Caleb Bartlett, No. 76 Bowery, 1831:" and whereas the said edition contains divers matters not belonging to the said Book of Common Prayer, such as an addition to the title page of the words "with key to the service;" a sentence in brackets on the reverse of the title page setting forth that the book has been entered in the clerk's office, &c. &c.; a table of contents varying from that in the Standard Book; two unauthorized tables, and a "key to the service," at the close of the Calendar pages; and the names, or parts of the names, of the months, on certain of the pages containing "the Collects, Epistles, and Gospels:" and whereas the above variations from the "Standard Book," are evidences that the above-named edition of the Book of Common Prayer has not been "compared and corrected" by the said Standard Book: Now, therefore, agreeably to the duty required of me by the forty-sixth Canon of the General Convention, of 1832, I hereby "give public notice that" the aforesaid edition of the Book of Common Prayer, bearing the imprint, "New-York, published by Caleb Bartlett, No. 76 Bowery, 1831," "is not authorized by the Church."

It gives me, however, much pleasure to add, that I have had an interview with the proprietor of the above mentioned edition of the Prayer Book, and am perfectly satisfied that its variations from the Standard Book were well intended, and designed to facilitate the use of the volume. In all future copies, however, he assures me that no such variations shall occur; but the tables, &c., which have been found very useful, will be extraneous from the proper pages of the Prayer Book.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, March 12, 1833.

The Editors of the different periodical publications of the Protestant Episcopal Church, are requested to insert the above.

TO CORRESPONDENTS.—To answer the queries of "An Inquirer," although they involve no serious difficulty, would require more room than we can consistently devote to a single subject. If the writer will favor us with his real name and address, he shall be welcome to the perusal of a series of discourses now lying by us in manuscript, in which his inquiries are met, almost in the form and order which he has given them, and, in our judgment at least, fully answered, not "with rhetorical flourish or whining cant," but by an appeal to sound reason and the sober interpretation of the word of GOD.

We are sorry that "Clericus" has lost his temper; but, if he can so far forget himself as to scold in manuscript, we cannot so far forget our duty as to let him scold in print. If he will restate his facts and inferences, without the accompaniment of hard words and inuendoes, we will cheerfully let our readers 'hear the other side.'

The friend who has favored us with the marginal annotations to a tract, would probably feel unwilling to have "his name" appended to his own production, in print. So, at least, we guess from the anonymous form of his elaborate and valuable commentary.

"A Layman," (who, by the by, is at least the *third* occupant of that signature in our columns,) and obituaries by "J." and "H.," were received too late for insertion in this number, had we room.

TO SUBSCRIBERS.—This number completes the *second volume* of the Churchman. We have much reason to be grateful for continually increasing support, and for the general punctuality with which the dues for the paper are transmitted. Still it may not be amiss to remind our friends, especially those resident in the city, that voluntary transmission of the sum now due for the second volume, will, without much trouble to each individual, save the publishers the delay, expense, and trouble of collection. We would also remind them, that although we have neither right nor wish to call for advance payment, it will be full as agreeable to the publishers, and *save each subscriber* 50 *cents*, if they *should pay for the next volume in advance.*

THE BANNER OF THE CHURCH arrangement is now fulfilled. We indulge the belief that few of the subscribers to the Banner will decline a continuation of their patronage. Certainly, the expressions of opinion which have been received, warrant us in such an expectation. *We shall therefore send the next number of the Churchman*, being the first of its third volume, *to every subscriber who has not already expressed a wish to discontinue.* If any should decline being considered as subscribers for the future, they will please to signify it *by returning that number.* All who do not so return it, will be considered as subscribing, henceforward, for the Churchman.

TEMPERANCE REFORM.—The zealous individuals who have enlisted in the warfare against intemperance, are worthy of all praise for the ingenuity, perseverance, indefatigable industry, and downright honesty manifested in their doings. They have left no weak point of the enemy unassailed, no engine of assault untried, no opportunity of attack unembraced. Newspapers, magazines, reviews, handbills, extras, and circulars, are all employed, and with effect, in persuading men to be wise, and kind to themselves. In the meanwhile, the great instrument—association, is wielded with diligence, and growing efficiency. "Banded and pledged" to each other, in their own expressive phrase, the Temperance Societies go on, conquering and to conquer.—Hitherto their one object has been kept in view with singular steadiness of aim and sincerity of purpose. We trust it will continue to be so. In the meanwhile, friends are daily gaining, and advocates rising up. Statesmen, magistrates, the ministers of the Gospel, the philanthropist of every order, hail "the cause" as a most powerful auxiliary. Even kings are stirred up to inquire of the new agent of social good, whose fame has crossed the Atlantic. May it spread and flourish!

The American Quarterly Temperance Magazine is a new mean of defending, recommending, and establishing their principle, devised by the unwearied Executive Committee of the New-York State Temperance Society, and executed with the spirit and talent discernible in all their doings. It is a beautifully printed pamphlet of six sheets, well filled with varied, but uniformly interesting matter, [all bearing directly and exclusively on the objects of the temperance association.

An Introductory Article: Correspondence between the Prussian Consul and the N. Y. S. T. S. Executive Committee, with a Succinct History of the Temperance Reform in America, prepared for the King of Prussia, (an exceedingly interesting and valuable article): Mrs. Sigourney's fine verses on the Sale of Ardent Spirits: Inquiry into the causes which prevent the more rapid Increase and Spread of the Temperance Reform: Medical Advice: Pathology of Drunkenness: Review of the Second Annual Report of the Scottish Temperance Society: Considerations addressed to the Manufacturers and Venders of Ardent Spirit: and fourteen pages of shorter essays, notices, and reviews, under the head of Miscellany; are contained in the first number. Its introductory article shall have a place in a future number of the Churchman. We can, at present, only copy the following list of

Temperance Periodicals in the United States.

1. *Journal of Humanity*, Andover, Mass. weekly.
2. *Maine Temperance Advocate*, Wiscasset.
3. *Temperance Advocate*, Westchester, Pa., weekly.
4. *Temperance Herald*, Lexington, Ky.
5. *Temperance Herald*, Pennsylvania.
6. *Genius of Temperance*, N. Y., weekly, 2,200 copies circulated.
7. *Temperance Advocate*, N. Y., do. 1,000 do.
8. *Temperance Agent*, N. Y., once a fortnight, 5,000 sheets, 2 numbers each.
9. *Female Advocate*, N. Y., once a fortnight, 5,200 copies.
10. *Youth's Temperance Lecturer*, N.Y., once a month, 800.
11. *Moral Daily Advertiser*, 900.
12. *Journal of Public Morals*, monthly.
13. *Temperance Minstrel*, semi-annually.
14. *Journal of Temperance*, semi-monthly, Windsor, Vt.
15. *Journal of Temperance*, Hartford, Ct.
16. *Temperance Recorder*, in one year 723,000.
17. *American Quarterly Temperance Magazine*, No. 1, 4,000.

The two last at Albany, by the N. Y. State Temperance Society.

The following paragraph is to the purpose. What stronger evidence could be given, of public opinion favorable to a cause?

Temperance Publications.—We understand that the present subscription of the *Temperance Recorder*, published monthly in this city, and devoted exclusively to the temperance cause, is upward of 50,000. The daily increase to this large number of subscribers from all parts of this state and from every state in the Union, is without a precedent in the history of periodical publications. At our request, we have been furnished with the increase during the last five or six days, showing the following daily additions to the subscription list, viz: Feb. 28, 502 new subscribers; March 1, 532; 2, 679; 4, 756; 5, 379; 6, 652.
Albany Argus.

DOUAY BIBLE.—Mr. John Doyle, of this city, has just published an edition of this celebrated translation of a translation of the Scriptures, true and apocryphal, which, to give it its just due, is neat, and creditable to him as a publisher. Print, paper, embellishments, binding, are all excellent. But we wonder at the presumption which dictated the circular by which he recommends his wares to "every clergyman of every sect and party in the nation." The very face of the document bears evidence of a transaction by no means creditable, sufficient, we should think, to impede the circulation of the book among those for whom it was designed, the publisher's fellow Romanists; and that the bookseller should make out of that very transaction a "therefore," why "the public" generally should bear him out in a braggadocio opposition to a charitable society, and assist him to circulate among "pious laymen" of other denominations, a mangled travestie of holy writ contrived by the Romish priesthood to keep their laity in the dark, is indeed astounding!

The following is a specimen of "The Holy Bible, translated *from the Latin Vulgate*:" if the reader can make sense of it, he can do more than we. Let him turn to the "Holy Bible, &c., *translated out of the original tongues*," and he will see *why* the Jesuits of Rheims found it expedient to make the light of GOD's truth, darkness.

"Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh, and not holding the head, &c. If then you be dead with CHRIST from the elements of this world; why do you yet decree as living in the world? Touch not, taste not, handle not: which are all unto destruction by the very use, according to the precepts and doctrines of men. Which things have indeed a show of wisdom in superstition and humility, and not sparing the body, not in any honor to the filling of the flesh." *Colossians* ii. 18, 20, 21, 22, 23.

THE CANONS.—We this week complete, with the volume, the republication of the laws of our Church. This occupation of our columns has called forth one or two complaints. It is gratifying to have our course sanctioned, not only by the approbation of many subscribers, but by authority so excellent as the following.

Canons of the Church.—We are grateful to our friend at the West for suggesting to us the propriety of placing in our columns, as we may find room, all the Canons of the General Convention. It has been our design to do so ever since we received the authorized copy, with the Journal of the late triennial meeting of that body. As we have been pressed for room, and wished to get the abstract of the Report upon the State of the Church before our readers, we have delayed what we think very useful matter; for with our correspondent, we are well convinced that there is "not one Churchman in ten, especially in our new parishes, who has ever seen them." We shall publish one or more every week, as we can find convenient room. We commence this week with the constitution.—(*Aub.*) *Gosp. Mess.*

LITERARY.

Autobiography of Dr. Adam Clarke, [or, as the writer chose to entitle it] 'An Account of the Infancy, Religious and Literary Life of Adam Clarke, LL. D., F. A. S. &c., &c., &c., written by one who was intimately acquainted with him from his boyhood to the sixtieth year of his age. Edited by the Rev. J. B. B. CLARKE, M. A. Trinity College, Cambridge. New-York: D. APPLETON & Co. 1833. 12mo. p. 249.

THIS is a curious book. Full of its well known author's glaring faults of composition, and strongly marked with his prominent weaknesses, it is also full of his excellencies, and thoroughly tinctured with his piety. Vain Dr. Clarke unquestionably was, to a degree which few are simple enough or honest enough to exhibit with the same frankness. The very mottos of his title page betray a vanity equal to that of Scaliger or Huet. Pedantic, too, to an extent which not many can rival, for want of equal learning, there is nevertheless something so simple and so kind in his vein, that we cannot but love the good man, while we laugh at him. Weak enough to cherish a lurking belief in ghosts, fairies, and noises made by no human agency, he had still sufficient sense to throw his superstition out as a mere problem, and 'leave the inferences' or decision 'to the reader.' Garrulous to excess, he tells his reader all he knows, of himself and all things else, yet, evidently, solely with a view to edification, however little the means may subserve the end. On almost every page we are startled with some unlooked for piece of information, about as necessary to the main object of the work, as the dissertation on the illiteracy of the middle ages by which the worthy doctor illustrates his own surname, in the 39th and following pages of his book.

Yet the book is worth buying, and reading, too; aye, and remembering. It is a striking additional exemplification of the effect of irregular education, and premature engagement in duties of high responsibility, on the whole life and mind. It is an inspiriting proof how much can be done without ordinary means; how great usefulness and influence can be attained in spite of the most serious obstacles.

Opinions are not be sought for here. Intellectual philosophy and the theory of religion are treated by Adam Clarke, much as medicine was by his master Wesley: wo to the man who is, in these respects, the disciple of either!—But, on the other hand, there are facts in abundance. They who read for amusement will find things strange, out of the common way, hard of belief, yet sure, in every page. They who read for instruction will learn to admire the providence of GOD, working good by instruments of every kind, and find abundant material for the study of that most wonderful of things created—*man*.

THAT excellent little work, *The Child's Book on the Soul*, by Mr. Gallaudet, is announced by the English periodicals as republished in that country.

Brittan's Apology, addressed to the Bishop of this Diocese, has already arrived at a second edition, which is in press. The demand, too, is daily increasing. The March No. of the Protestant Episcopalian contains an able review of the work, for which we hope to find or make room in our next.

New Work.—It gives us pleasure to state that the Bishop of this Diocese is engaged in the preparation of a volume for the press, to be entitled "*The Bible Class and Family Expositor, or a Companion to the New Testament.*" It will be a compilation, chiefly from the commentary of the Rev. George Holden, lately published in London, with additions from the most approved expositors, together with the practical reflections of the Rev. Professor Ostervald, of Neufchattel, in Switzerland. The work, about half of which is now ready for the press, will be comprised in one large octavo volume, of about 600 pages, and printed *without the text.* Clergymen, for a long time, have felt the need of a work of this kind, for the use of their Bible classes, and of a price which would place it within the reach of all. It will also be very useful to teachers in Sunday Schools and to families. By its publication, the compiler will supply a desideratum long felt, and render a valuable service to the cause of religion.
—*Episcopal Watchman.*

MISSION FAIR.

CIRCUMSTANCES have obliged the Managers of Daily Infant Mission School, No. 1, attached to the New-York Protestant Episcopal City-Mission Society, to postpone the fair for the benefit of the school, to the 9th April—(being Tuesday in Easter week.)

The friends of the Mission and the congregations of the city, who feel disposed to contribute any articles for this purpose, will please send them to 44 Franklin-street, on or before April 6th.

New-York, March 14, 1833. 52—3w.

Calendar.

March 17.—4th Sunday in Lent.
——— 24.—5th Sunday in Lent.
——— 25.—Annunciation of the Virgin Mary.
——— 31.—6th Sunday in Lent.
April 5.—Good Friday.
—— 7.—Easter-Day.
—— 14.—1st Sunday after Easter.

OBITUARY.

DIED, in this city, on the evening of the 9th instant, in the 76th year of her age, Mrs. GERTRUDE LEWIS, wife of Gov. Lewis, formerly Governor of this State, and sister of the late Chancellor Livingston. In recording the death of this peculiarly humble-minded Christian, there is little to lament for her sake, since life had long lost its relish, through that "labor and sorrow" which so often waits upon advanced age, and which came upon her as she had just numbered her "threescore years and ten." But it is due to a life more than ordinarily marked by humility, cheerfulness, and disinterested benevolence, to recal its earlier and more pleasing recollections, and to connect them with that unaffected piety with which they were in her always united. Early attached to the Episcopal Church, she continued through life a regular attendant on its services—a tender-hearted hearer, and a zealous and faithful communicant. In the practical duties of the Christian life, few went beyond her in fidelity, none in humility,—what she said was spoken in gentleness—what she did was done in kindness; and as her charities were always without ostentation, so they sometimes went beyond all ordinary measure.—Among the instances of that kind which fell within the knowledge of the writer, was that of a young foreigner, educated and highly talented, but sick and friendless, whom she incidentally met during a sickly season in the city. He was immediately removed to the country—in her house he found a home; and for months was nursed and watched over as a son, till death released him from his sufferings; and he died with blessings on his lips toward her who had been to him in the place of a mother, in a strange land. On all occasions her religion was one of love and peace: toward the poor it displayed itself in charity; toward her friends in cheerful kindness; and toward those nearest to her in devoted affection. Such was her character through a long and happy life; and even when through disease and feebleness it was bereft of cheerfulness, its better parts, love and humility, remained—to do good was then her only anxiety—to think she had done no good, her greatest apprehension; but it is a blessed consolation that since, as a Christian, she relied not on her own merits, so neither shall she now be judged by her own self-condemnation. The feebleness and the fears of age are but the last sad trial of a long probation; and to affectionate survivors it is a gladdening thought that the day has now dawned on that night of sorrow; and that all fears and feebleness have been cast off with the worn-out garment—a diseased body, which now even "as a vesture shall be changed." M.

INTELLIGENCE.

FOREIGN.

Barbadoes.—On Sunday, Dec. 30th, Trinity Chapel, in St. Philip's parish, was reopened for divine service, when the Bishop preached an impressive sermon in aid of the Parochial Schools. This chapel, which had been entirely demolished in the late hurricane, has been rebuilt out of the Church Building Fund raised in England. We long to see the day when all the houses of GOD in our land which suffered in the late awful visitation will again be opened for public worship.—*Barbadian.*

We are happy in announcing the rebuilding of another of the chapels which were laid in ruins by the awful tempest of the 11th August, 1831. St. Mark's Chapel in St. John's Parish, was reopened for the worship of GOD on Sunday, January 13th, when the Bishop delivered a suitable discourse to a numerous congregation.—*Ibid.*

At an Ordination held by the Bishop of the Diocese in the Cathedral and Parish Church of St. Michael, on Friday, January 25th, the Rev. John Hollaway Duke was ordained Priest, and Nicholas Rice Callender, B. A., of Queen's College, Oxford, and John Nibbs Garland, of Codrington College, in the Island of Barbadoes, were ordained Deacons.—*Ibid.*

Jamaica.—The House of Assembly have rejected by a large majority a petition from certain clergymen of the Church of England, for the abolition of the Sunday market. This, we are sorry to perceive, was in consequence of the said clergymen being designated by the term of Evangelical, or as some call them, Sectarian preachers [?] The determination is not in our opinion, very creditable to the House, let the petition have come from whom it might.—*Barbadian.*

Greek Church.—In consequence, it is said, of the political changes that have severed the connexion between the Church in Greece and the Patriarchal See of Constantinople, and of the want of any new ecclesiastical organization in Greece itself, irregularities have taken place of an injurious, and in some cases, even of a scandalous character. In 1829, preliminary steps were taken toward preparing some general regulations for the government of the Church, but nothing was finally done. The subject is recommended to the attention of the Assembly. Some reform in the monastic institutions, to render them more conducive to the moral regeneration of the country, is needed. The school established at Poros, in 1829, for candidates for the service of the Church, is said not to have been conducted in such a way as best to fit the pupils for the active duties of their profession. The number of students was never more than fifteen; it was afterward diminished to five; the aid of government was withdrawn; the revenues of the monastery were destroyed; and at the date of the report the school had been closed for four months.—*Boston Recorder.*

American Board of Foreign Missions.—The Prudential Committee of this institution have just issued the following statement of its doings.

In view of the claims of the several fields occupied by the Board, or demanding its immediate attention, they adopted the following resolution early in January: viz.—

Resolved, That it is advisable for the Board, with the leave of Providence, to send forth Missionaries, during the present year, to the countries and in the proportions following, provided suitable men can be obtained, viz:—

To Bombay,	4	
To Ceylon,	3	
To South-eastern Asia, as follows,—		
To Siam,	3	
To China,	1	
As explorers on the continent and islands,	4	
To be in readiness to occupy new stations,	8	—16
To the Mediterranean, as follows,—		
To the Nestorians of Persia,	2	
To Trebizond, on the Black Sea,	1	
To the island of Cyprus,	2	
To the island of Samos,	1	
To the island of Candia,	2	
To the island of Negropont,	1	
To Smyrna,	1	—10
To Western Africa,	4	
To the western coast of Patagonia, in South America,	2	
To the Indians of North America, as follows,—		
To Indians on Lake Superior,	2	
To Indians of Upper Mississippi,	2	
To Indians of Upper Missouri,	2	
To Arkansas Cherokees,	2	
To Arkansas Choctaws and Creeks,	2	—10
Total,		49

Only two days after this resolution was adopted, a communication was received from the missionaries of the Board in Ceylon, in which they ask for *five* missionaries, instead of three, the number mentioned above; and within three weeks, letters came from the Mediterranean, urging upon the Committee the immediate occupation of Damascus, in Syria, and Broosa, a large and interesting city in the ancient Bythinia; so that had the estimate been made only a month later, the sum total must have exceeded *fifty*.

Should the Board send forth no more than *twenty-five* preachers during the present year, this would swell the number of its ordained missionaries to 100, and the whole number of its laborers—clergymen, laymen, male, and female—among the Heathen to nearly 300. The expenses of the entire system of operations for the year ending August 31, 1832, was upward of $120,000. Seven ordained missionaries and sixteen assistant missionaries have been sent abroad since that time; and thus the balance of $6000, then in the treasury, was speedily absorbed. To sustain the system as it was the last year, and to send forth the missionaries now engaged, $140,000 will probably be needed for the year ending on the 31st of August next.

SUMMARY.

American Authors.—The Quarterly Register contains an alphabetical list of 285 American writers, designating, as far as known, the years of their birth and death, their principal residence, and the general nature of their writings.—*N. Y. Evangelist.*

Princeton [*Presbyterian*] *Theological Seminary*, has at present 132 students, viz:—Resident Minister, 1: First Class 24: Second Class, 59: Third Class, 48: Total, 132.

Servian Bible.—A correspondent of the Biblical Repository writes from Vienna, that there has been received from Ofen (Buda) a Catholic translation of the Scriptures in the Servian dialect; the first satisfactory version in this language of five millions of people of the Slavonic race. The translator is the late Franciscan monk and professor Katancsich; but the printing of it was brought about by the deceased primate of Hungary, cardinal Rudnay. In like manner, in consequence of this step, the *Slowaki*, [or *Slovenes*, the Slavonic portion of the Hungarian people,] who have heretofore made shift to help themselves with the Bohemian version, as being the most intelligible to them, have now been induced to undertake the printing of a pure *Slovenian* version of their own, made by the canon Palkowitsch. Consequently, at present, of all the Slavonic tribes, only the provincial Croatians still remain without the Bible in their own dialect. And even they have several versions lying in manuscript, which are only waiting for some Mæcenas, or for some favorable conjuncture, in order to make their appearance. The version of Katancsich needs only to be printed in the alphabet of Cyril, in order to come into use also among the Greek Servians. The Bulgarians, finally, as well as the Albanians, are still almost without any literature; yet the latter, since 1827, have had in their hands the New Testament, through the aid of the British and Foreign Bible Society.—*S. S. Journal.*

Interesting Parish Scene.—Extract of a letter from a lady residing in Cambridge, England, to a friend in this city, dated Nov. 5th, 1832.

"When Mr. ——— was in Cambridge he accompanied us to church, and appeared much pleased with the discourse he heard from the Rev. Mr. Simeon, our good pastor. Last week completed the fiftieth anniversary of his ministry in Trinity, which is his parish church. On this occasion, he had a jubilee which lasted four days. On the first, he gave a dinner to two hundred and fifty of his poor parishioners. There were three tables filled with the best of meats, and good puddings; he sat at the head of one of them, and his two curates at the others. Preceding the dinner, Mr. Simeon walked round the tables, and gave his blessing to his humble guests. It was difficult to know who was the most gratified, the giver or the partakers of the feast. The other three days of the jubilee were passed in the company of twenty of his elder clerical brethren, whom he had invited from different parts of the country. It must have been a very spiritual feast to those holy servants of GOD who were present on this solemn and delightful occasion. I was told by one who was of the party, that the greatest part of the time was spent in prayer, and in reading and commenting on some of the most important parts of Scripture. Their parting was very affecting, as many of them were far advanced in life, and living at a distance from each other, they did not expect to meet any more, until they should meet in their Heavenly Father's kingdom, to praise and adore Him for ever. This jubilee has been to many a most interesting time.—(*Charleston*) *Gospel Messenger.*

Unitarianism in England.—The London Congregational Magazine for January contains an article on the present state of the Unitarian Party in England. It appears that the Committee of the Unitarian Association some time back issued a circular to the congregations connected with it, consisting of a string of questions to which answers were required. Some of the questions turned out to be "offensive" in certain quarters,—it not being always agreeable to be interrogated about the average number of hearers, the existence of Sunday Schools, &c. The project of compiling a complete table of Unitarian statistics therefore failed. Returns, however, were received from 105 congregations, furnishing the following results as to average attendance:—

With above	10	hearers	and not	exceeding	50—26
"	50	"	"	"	100—27
"	100	"	"	"	150—19
"	150	"	"	"	250—22
"	250	"	"	"	500—11
"	500	"	"	"	1000—1
"	1000	"	"	"	1200—1

The writer in the Congregational Magazine supposes the whole number of Unitarian Societies in the kingdom to be 180.—*Boston Recorder.*

ACKNOWLEDGMENTS.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Treasurer gratefully acknowledges the receipt of the following amounts in aid of the Fund for the Stereotype plates of the Bible:—

From Henry I. Seaman,	$20 00
" C. C. Moore, per Mr. Seaman,	10 00
" John Watts, do.	10 00
" John Pintard, per Mr. Browning,	10 00
" Morris Robinson, do.	5 00
" Isaac Lawrence, do.	10 00
" William Johnson, do.	10 00
" Isaac Carow, do.	10 00
	$85 00

RICHARD OAKLEY, *Treasurer*,
No. 122 Front-street.

New-York, March 13, 1833.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1833.		
February 2.	Cash from subscribers,	$6 00
March 12.	Cash from Mr. Gilbert Chichester, to constitute himself a Life Member, by the hands of Mr. D. D. Mortimer,	10 00
"	Cash from a Collection made in St. Clement's Church, by the Rev. L. P. Bayard, on Sunday 10th instant,	12 00
13.	Cash from W. A. Duer, LL. D., to constitute himself a Life Member,	10 00
"	Cash principally from a Collection made in St. John's Church, Yonkers, Westchester county, by the Rev. Alex. H. Crosby, on Sunday, 3d inst., by the hands of Mr. Thomas N. Stanford,	10 00
		$48 00

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 14th, from the following persons, viz:—

George Latimer & Co., 2—Rev. Joseph H. Nicholls—L. H. Young, P. M., Mechanicsville—Rev. J. D. Carder—F. J. Huntington, *with remit.*—Rev. George E. Shephard—Rev. H. Adams—J. W. Ingraham.

From the Record of Genius.

GOD IS NEAR.

There is a time to pray.
'T is when the heart is full, too full of grief
To breathe its bitterness to mortal ear,
'T is then in prayer the soul may find relief,
'T is then the mourner feels that God is near—
Then is the time for prayer.

There is a time for joy.
When the soul proves that earthly pleasure cloys,
That all is vain and unsubstantial here,
And turns to heaven for more enduring joys,
And finds, with transport finds that God is near—
Then is the time for joy.

There is a time for sadness.
'T is when we mark the young and gay glide fast
Upon the stream of life, without one fear
Of future ills, one thought upon the past,
One hope of heaven, forgetting God is near—
Then is the time for sadness.

There is a time for praise.
When each new day does some new joy afford,
And peace and loving-kindness crown the year:
When death, dark angel, stays his fatal sword,
And spares us, then we feel that God is near—
Then is the time to praise.

There is a time to mourn.
We mourn, when those we loved, the blest, depart!
Why weep ye then? They dwell in yon bright sphere!
Nay, mourn when, lost to heaven, some anguish'd heart
Lies down in death, without a Saviour near—
Then is the time to mourn.

There is a time to die.
Yes, all must taste the last, last bitter cup;
But soar, my soul, above this chilling fear;
O! may I yield my heaven-born spirit up,
And feel the blest assurance—God is near—
Thus 't were no pain to die.

N. Y. Evangelist.

THE CHRISTIAN YEAR.

From the Protestant Episcopalian.

LENT.

Considering the circumstances under which human beings are placed—that they are surrounded continually with temptations, and ever subject to the delusions of sense, obscuring their faith, and fettering their souls—that the world is ever intrusive, and will force itself into notice, be urgent with its allurements, and draw us into either its less or its greater snares, unless this result be precluded by a stern and vigorous resistance on our part—such being the difficulties and disadvantages under which the prosecution of our spiritual interests labor, we cannot but see an obvious propriety in setting apart occasionally a holy season, to review our consciences, to repair the losses of the soul, to examine the extent of our wanderings, and "return to the Lord our God." Highly expedient it is to devote a sacred period to religious recollection, and in order to this, to exclude, during that period, all that can distract the heart in its solemn undertaking. The world should, at such times, be more than usually shut out—sense and appetite should be restricted—pleasures diminished—and all things made to subserve the great business of our spiritual restoration.

For the fulfilment of such a duty the Church recommends several fixed periods in the course of the year, more particularly the season of Lent. "Sanctify a fast" is the inspired command. The Church obeys, by setting apart this annual term of humiliation, and by affectionately urging her members to unite in making it a season of more than ordinary prayer, and more than ordinary retirement from the world.

In reflecting on this duty, we may consider the *propriety* of particular seasons of humiliation, the due method of *observing* them, and the *benefits* we may expect from such solemnities, when sincerely and devoutly attended to.

1. The *propriety* of devoting particular seasons to humiliation, may be argued from both the general sentiment of mankind, and the intrinsic reasonableness of the custom.

Almost every denomination of Christians, almost every large body of the Christian world, agrees in devoting the season called Lent to the more solemn and lowly duties of a pious course; and a similar practice is observed by the votaries of several false religions. We have the opinion, therefore, of all these, that such an observance is useful, both for mortifying the body, and humbling the soul. Should it be objected, that we ought not to unite in any custom with the followers of unsound creeds, and that a majority of the Christians who retain this practice are very corrupt in their worship, we may answer, that this is not one of their errors or corruptions; for the sanctifying of this fast did not originate with either of these classes; it is of primitive authority. It is traced upward by Christian writings to within one hundred years of the apostles; and, as the Church was then persecuted and not corrupt, we may safely conclude this observance not only to have had the approbation of the Christians of that pure age, but to have been founded, in all probability, by the apostles. By them it was doubtless copied from the Jewish Church, for the Jews had their fast of forty days before their great annual atonement; and Christians could do no less than separate and make holy an equal period before their celebration of the true atonement, the crucifixion of our Lord. We plead, therefore, for a solemnity such as that called Lent, not indeed a divine command, but, besides the countenance of Scripture, the judgment of a great portion of mankind who profess to be in any sense religious, the custom of a vast majority of Christians, and the usage of the primitive Church.

Beside this argument, we defend the custom on the ground of its intrinsic reasonableness. Some occasions of humiliation greater than ordinary are allowed by all. The only question is, shall the time for such duties be fixed, or left entirely to the discretion of individuals? In answer, we may ask—if this repulsive duty of religion were left altogether discretionary, would there not be danger of its being never fulfilled? would not excuses ever be ready for deferring such acts as those of mortification, of more humble and earnest prayer, of peculiar watchfulness, of stricter self-examination? can men be relied on to enter on a course of unusual discipline, without being urged to it at specific periods? Every person acquainted with human nature, will see in these suggestions sufficient reasons for appointing a season for at least the annual performance of these duties. And, as there is no compulsion in this matter, the custom should be made as universal as possible, that every one may feel the propriety of bearing his part in the general humiliation. By the wholesome constraint of voluntary custom, fixing this holy season, and its observance, many may be induced to frame their souls to contrition and repentance, who might otherwise omit much of this duty through mere procrastination.

2. The due method of *observing* the fast we thus sanctify, may be deduced from the general principles of the Gospel.

In the first place, neither mortification, nor prayer, nor any other pious duty, is, in any sense, a work of merit; we are not to perform them under the impression that they propitiate the Deity, or render him more lenient toward our wilful faults, or purchase, or help to purchase, a happy portion for us hereafter. Such a mistake would be contrary to the very spirit and fundamental principles of Christianity. We are to "make mention" of no part of our own "righteousness," but of Christ's "only;" when we have "done all," even these more repulsive duties included, we are to acknowledge ourselves "unprofitable servants." We must guard therefore against the thought that this solemnity, duly observed, will be accounted to us a store of merit. And, in this view, we are released from all over severity in the duty. Did we expect our fast to be a commutation for indulgence and sin at other periods, we might well be emulous of painful mortification, and cultivate the deepest gloom and moroseness. But such thoughts are alien to sound Christianity. We recommend, therefore, only a rational degree of discipline such as becomes a fallen being.

The great duty of this sacred season is to "turn to the Lord with all our heart." To "turn," is to be converted. Conversion of this sort is twofold,—the change of an habitual sinner to a new and holy life—and the amendment, by a good man, of his yet remaining faults and infirmities. Behold, then, ye who live in carelessness, in neglect, in wilful sin,—the voice of the Church, echoing the voice of her God, warns you to "flee from the wrath to come," and "turn to the Lord:" during the whole of this sacred season, you may consider the admonition as daily sounding in your ears, "repent ye, for the kingdom of heaven is at hand," "to-day if ye will hear his voice, harden not your hearts," "turn ye at my reproof," "behold, now is your accepted time, behold, now is the day of your salvation." And ye likewise, who are walking worthy of your vocation—for you also the Church has now a lesson: she bids you, with the Apostle, forget the things that are behind, your godly progress thus far, and reach forth to the higher improvements which yet lie before you, convinced that you have not already attained, neither are already perfect; she bids you consider, that if God were extreme to mark what you yet do amiss, you could not abide his judgment; she bids you, in short, "turn to the Lord with *all* your heart," and consider your every repentance as requiring to be repented of, till you serve him without fear, and in a holiness and righteousness so stable as to continue all the days of your life. Such is our first and chief duty, as always, so especially in this solemn period—to be converted unto God, to become more entirely obedient, and to perfect in our souls his holy image.

With the above, but entirely secondary and incidental to it, we class some other duties proper for Lent—and we may enumerate them, under the prophet's guidance, as "fasting, weeping, and mourning." In the duty of "fasting" is included such mortification of the bodily appetites, as every individual conscientiously believes to be required in his particular case: those who are Christ's must crucify the flesh with the affections and lusts; even an apostle kept under his body, and brought it into subjection, lest he should become a cast-away; and the Saviour declared that when he should be removed from the earth, then his disciples should fast: such is our obligation to subdue the body to the freer service of the soul. The "weeping," enjoined upon us, is the weeping of the heart, sorrow for sin; and, to fulfil this duty, we must review the register of conscience, that we may be *sensible* of our manifold iniquities; nay, it will be profitable, in this season of humiliation, to keep our thoughts fixed only on our follies and infirmities, as we shall thus more effectually know ourselves, and have that humbling knowledge rivetted in the mind. To all this we must add the further duty of "mourning:" and this we may interpret negatively—of not enjoying ourselves—of the avoidance or diminution of our usual pleasures: such pleasures as are proper in themselves, but liable to be abused; they are permitted to us; but we sadly pervert this license, if we become slaves to them; nor is there any method of proving that we are *not* slaves, but by surrendering them voluntarily on proper occasions; and with this view, as also to aid us in being entirely devoted to serious things, we should, in the season of Lent, be so much abstracted from worldly amusements, as we candidly believe to be required by the state of our souls. "Behold," says Isaiah indignantly, "in the day of your fast ye find pleasure!"

These are duties proper to our solemnity—the conversion of each wicked soul unto God—an increase of the godly in obedience and faith—subduing the appetite—contrition and sorrow in the inner man—and such a renouncing of the fascinations of the world as will promote the whole pious undertaking.

Like all religious duties, those of our fast must be performed without ostentation. It avails nothing, nay, it mars all, to "bow down the head as a bulrush, and spread sackcloth and ashes under us," to "be of a sad countenance, and disfigure our faces." This our Saviour condemns; and desires us to "anoint the head, and wash the face," *i. e.* make our usual appearance; and this, in order that we may not "appear unto men to fast," but only "to our Father, who seeth in secret." Ostentation and humility are as irreconcilable with each other as light and darkness, Christ and Belial, God and Mammon—and thus, he who displays his humility has in fact no humility to display. Nothing of this sort should mingle with the self-study, and self-denial, and self-renunciation of the season of Lent.

But we are not to submit to such a course of mortification and watchfulness for this limited number of days, in order to be the more free to indulge in the opposite system during the rest of the year. "To afflict his soul for a day!" exclaims the prophet in holy scorn.* Our only purpose, in now bringing ourselves under this peculiar discipline, is to become the more firm and steadfast in the practice of these duties. We cultivate them occasionally in a high degree, in order that we may always be more secure to fulfil them in the degree ordinarily required.

All the duties above recommended are based on the love of God; and the due fulfilment of them is high evidence that that principle has acquired the ascendant in our bosoms. But the Apostle names a further test, "If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?" The love of our fellow-creatures is essential, not only as being itself commanded, but as a proof of the genuineness of our love of God—our Saviour decides this point in his account of the last day, where he says, "Forasmuch as ye did it to one of the least of these, ye did it unto me," and again, "Forasmuch as ye did it not to one of the least of these, ye did it not to me." In this view, how reasonable, how beautiful, is the declaration of what is requisite for an acceptable fast—"Is not this the fast that I have chosen?—to loose the bands of wickedness, (i. e. wicked bands or bonds, and release those unjustly imprisoned, or under engagements unrighteously obtained from them,) to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Not an individual Christian is there, perhaps, who has not an opportunity of performing one or more of these benevolences at almost all times. And if he will perform them with especial diligence and fidelity at some appointed season, at *our* appointed season, he will learn to perform them with alacrity whenever opportunities occur—and thus Lent will annually give him fresh discipline in the love of his brethren, through the love of God and of Christ.

* Isa. lviii. 5.—See the margin.

There is indeed no absolute commandment, to observe *this* season of peculiar humiliation. Many doubtless will acquire all requisite graces, and gain their everlasting reward, without conforming to the usage. But let us ask ourselves—will not this annual observance duly and sincerely fulfilled, *contribute* to these happy results? will it not prove a *furtherance* both of our graces and our immortal hopes? Let us also ask ourselves, whether the objections to comply with this recommendation of the Church, are not rather an objection to the duties *themselves?* It may be, that under the delusion of being opposed to the observing of a stated season, we are, in fact, opposed to the very improvement in piety to which the season is consecrated: if so, our danger is indeed great; and our most certain escape will be, to enter on the course of mortification, and spiritual sorrow, and holy affections, without delay. They who will comply with this recommendation of the Church, will find it to be a truly wise and useful arrangement.

3. We are thus led to the *benefits* of observing a season of peculiar humiliation.

It will tend to subdue the more depraved portion of our nature. The soul, when it has once allowed itself to be softened by the flame of the converting Spirit, becomes greatly purified; while the body still retains its debasement, except as it is subdued and kept under as if by force. Hence, the Apostle declares that the flesh struggles against the Spirit. And that Christian has but little experience, who has not found that his good principles must be aided by a coercive subjugation of the body. The vail of sense and the delusions of appetite are thus dissipated; and faith is enabled to see clearly, and pursue willingly, the things which belong to our everlasting peace.

Such an observance will also prove a direct benefit to the soul. To the impenitent, a season for the scrutiny of the conscience, and for all the lowliness connected with it, is *essential*, for without these they will be impenitent for ever. And even the godly, though their souls have made great advances, and have risen to a standard much superior to the old nature, have yet, always, an increased humility and much spiritual tenderness to acquire. They must explore their hearts, and search for those lighter faults which as yet are not corrected. If indeed they do not, to the last, perceive opening on them faults and infirmities which have hitherto been latent, they may be assured that they require more holy sensibility—that sensibility which instantly repels the approach of evil—and which it is the purpose of this solemn season to mature. Duly observed, such a season will lead them onward in this career of improvement. They will learn to detect the lightest features of character in which evil may be disguised. They will be humbled at the many instances in which they find themselves to come short of God's glory. They will the more certainly grow in grace, when they are thus aware of their defects, and can remedy them.

Another benefit of the solemnity we are considering is, that it tends to draw us from the world. We know not how much we *can* withdraw from scenes of pleasure, how much we can be independent of gaiety and its enjoyments, till we make the experiment, till we heartily and sincerely devote ourselves, for a time, to religion only, and the needful duties of life. One of the most artful wiles of the adversary is to keep us constantly among his snares, in an unremitting devotedness to things worldly. We thus have no *opportunity* for serious reflection. We know not what is the strength which the Spirit is infusing into our souls. We are beguiled by the fascinations of so easy a course. Yes, it is a sad truth, that we may be lost through neglect only, as well as by dark wickedness—and there is no escape, but flying from the whole scene of delusion, and retiring for a season within ourselves. We shall then know the benefit and the satisfaction of communion with God, and shall find ourselves less dependent on the world.

Those who thus improve the appointed season of humiliation will discover, as a further benefit, that the heavenly mind is gaining the advantage over the carnal mind. Grace, when allowed its rightful opportunity, will not only obtain single triumphs, but become habitually victorious. The *habit* of virtue is indeed the great point for a Christian to secure. If, on every temptation, and every call to duty, the Christian requires a new effort, and must begin his resistance anew, his course will indeed be painful. But habit produces a spontaneous exertion of the soul; the heart becomes so effectively spiritual, as to repel evil of its own accord; and thus, whether it be temptation or duty that lies before us, our godly endeavor is more than half supplied by the strength of habitual grace. Nothing will so effectually give the heavenly mind this advantage—habitual strength and predominance—as frequently devoting a sufficient period to sacred meditation, retirement, and self-denial.

And from these pious habits will flow the last benefit we shall name, of the observance of a season of seclusion—we shall return from it to the world, more effectively armed against its snares and deceptions. The innocent gratifications we permit ourselves, and the reasonable indulgences allowed us by the course of Providence, will become more securely innocent and reasonable when we are guarded against the allurements of a different cast with which they may be mingled, and when we have so curbed our desires as to have little inclination to pursue them to an extreme. Thus prepared, we shall be well advanced toward that manly strength in religion, in which we can use the world without abusing it. Such is a very exalted Christian attainment; and none can expect to reach it without many periods of peculiar devotion and resolute mortification.

Our adding peculiar benevolence to this peculiar mortification, will bring to us a larger share of that high benediction of the Saviour, "It is more blessed to give than to receive." Such holy charity is blessed of God, as well as of those who are its objects. It has the blessing of God here—as improving us in his love. It has the blessing of God hereafter—for the Saviour, when he comes to judge us, will regard it as "done unto himself."

A season like that of Lent is peculiarly proper when we are continually engaged in business, or almost as continually occupied with pleasures, or when we divide our time between the two. There may be situations in which the world is so little seen, and so moderately felt, that there can be little necessity for a retreat from it. But there certainly are other situations, in which the world spreads many of its enticements, and conceals its chains; and if we burst not forth from them now, while it is yet the day of salvation, how fatally will our bondage be rivetted when the opportunity of salvation shall be past!

With these suggestions, reader, and with a prayer for God's blessing, I leave you to your own judgment and your own conscience.

Ω.

THE MINISTRY.

THE PASTOR IN HIS PARISH.

The relation in which the minister stands to his parish, is that of the head of a family, whom he is bound to instruct and fashion in faith and virtue, with a view to their eternal happiness. This duty he owes to the young and the old, the rich and the poor, the docile and the wayward, since the souls of all are equally precious in the sight of our common Redeemer. The difficulty of discharging this obligation effectively is great under any circumstances, but *is felt more particularly in places where there are not schools for the children*, nor accommodation in the churches for all the parishioners. It is early instruction that opens the understanding to the truths of religion, and engages the affections in its service. The full advantage of attendance at Church is seldom obtained by persons not previously conversant with the doctrines and language of Scripture, nor accustomed in their infancy to prayer. To those on the other hand, who as they grow up are deprived of the blessings of public worship and instruction, the benefits of a pious education are frequently lost; the impressions which they received in their childhood are gradually effaced from their minds; the first sparks of devotion are quenched by neglect; and the small portion of knowledge, which is still retained by the memory, has no quickening influence on the heart. The minister, therefore, who is sincerely desirous of bringing his flock to the highest attainable perfection, *will never be satisfied whilst his parish is destitute of schools*, or insufficiently provided with church room. * * *

There are certain points, by attention to which the man of the humblest attainments may compensate in a great measure for his deficiencies, as on the other hand, where these are neglected, superior talents will be of little use. In the first order of these are devoutness and seriousness, such as must be inspired by a lively persuasion of the Divine presence, in the performance of every portion of the Church service. If the minister appears to be indifferent to the truths he delivers, or not to join from his heart in the supplications, thanksgivings, and praises which he addresses to the throne of grace, the congregation will be inattentive and listless: if he seems to be sincere and in earnest, the minds of the people will be touched with the feelings of devotion, which, with the aid of the ever-blessed Spirit, give weight to instruction, and efficacy to prayer. In respect to the duties of the pulpit, let your discourses be Scriptural, illustrating the doctrines of the Gospel, and enforcing its precepts, from the sacred text, explaining the grounds of justification through the cross of Christ, of sanctification through the aid of the Holy Ghost, the true nature of Christian holiness, and its absolute necessity to salvation. In general, when the preacher has no object in view but the advancement of truth, and the improvement of his hearers in faith and holiness, the sermon will not fail to be effective. * * *

But the circle of the clergyman's duties is by no means complete without regular attention to his pastoral charge: his concern in the Church is with the congregation at large: his reproofs and instructions, his exhortations and warnings, are addressed to them generally as a body, while the application to the cases of the several members must be left to their own judgment. But in his pastoral character, he appears in the midst of his parishioners, like an angel of God with a message of grace to each individual, administering commendation or censure, rebuke or encouragement, admonition or comfort, and adapting his language and manner, with parental consideration and tenderness, to every man's particular condition. On the temper and judgment with which he conducts this personal intercourse, his salutary influence, and the beneficial effect of his labors, must in a great measure depend. In the painful contingencies of misfortune, sickness or sorrow, he will find effective auxiliaries, if he has skill to avail himself of these opportunities, when a look of compassion, an expression of sympathy, an affectionate warning will sometimes sink deep into hearts, which, in the hour of health and prosperity, have been closed against instruction. In conversing with his parishioners, whatever their faults may have been, the minister should be always on his guard against any indication, either in language or manner, of unkind feeling toward them; if he treats them with harshness, they will not regard him as a friend: the young and thoughtless in particular, who might perhaps be reclaimed by gentler methods, are estranged by austerity; and when they fly from the presence, or renounce the authority of their monitor, their case is rendered desperate. There is on the other hand a danger, lest too much indulgence should be misconstrued into license to sin. * * *

But your zeal for the salvation of others will be of little avail, if it is not accredited by your own example: when the life of the teacher exhibits a contrast to his doctrine, his instructions lose all their weight. Irreproachable purity of morals, habitual piety, a gravity suitable to his calling, and the strictest propriety in all his demeanor, are required, and not without reason, of the professed teacher of godliness, the steward of the mysteries of Christ. What may seem in a layman excusable levity, is criminal indiscretion in a clergyman. Addiction to worldly pursuits, or frivolous pleasures, occupations and habits inconsistent in any respect with the clerical character, will diminish the reverence due to his office, and expose him to the suspicion of hypocrisy. A more than ordinary caution is requisite at this particular season, when no folly or fault, no act that is capable of misconstruction, no departure from rule, no omission of duty, can escape notice.—*Archbp. Howley's Charge.*

VARIETIES.

CONTRIBUTIONS OF TIME TO PROMOTE RELIGION.

"I wish that we could say that persons of influence and distinction in society took the lead in giving *their services* to promote vital religion. Some give their *money*—but very few that I know of give their time. Last year I was most pleasingly surprised, one Sunday evening, in Edinburgh, to attend a Sunday School where the *High Sheriff* of Peebles took the entire part of examining the children, and explaining most kindly and modestly what they did not understand. We were surprised at it, because with us in England, such a case must be rare, if found at all. Even we pastors here have not the holy energy that becomes our obligations. The best of us too much satisfy ourselves that we have "done what we could," when we have not done a thousandth part of what we might, if our faith were more strong, and our views of our responsibility, the worth of men's souls, and the ready help of God to give success to feeble endeavors, and the solemnities of the eternal world before us, were as vivid as they might and ought to be."

So says a London clergyman, a sensible writer, in a letter from which the New-York Observer lately published some extracts.

VALID BAPTISM.

Educated as we were, with every prejudice that ignorance of the Church could create, when in the providence of God we were called, at the time of passing from youth to manhood to examine the question of the constitution and ministry of the Episcopal Church, we entered with deep anxiety into the investigation, and the earliest conclusion to which we came has been one of the most abiding. That conclusion was, that a valid ministry was just as necessary to a valid ordinance, as a valid commission for a judge upon the bench, was to a valid sentence of law. If none but a constitutionally appointed person could make an instrument legal by affixing the proper seal—then we agreed that none but a valid ministry could affix the seals of the Gospel covenant. Piety there may be, sincerity there may be, but there is no commission to an office where the constitution and law are not observed The long known maxim "Fieri non debet, sed factum valet" we never could adopt. How the act of doing a wrong makes the doing of that wrong right is not comprehended by us, though many venerable names have seemed to sanction the position.—(*Aub.*) *Gospel Messenger.*

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

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